

AN
EXPOSITION
ON THE
Lord's Prayer.

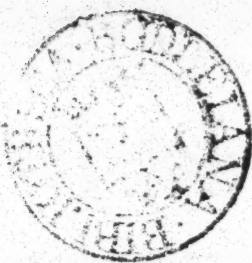
BY
St. CYPRIAN
THE
MARTYR
Bishop of
CARTHAGE

Translated from the Latin.

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T H E
P R E F A C E.

THere is no part of Religion more ancient than Forms of Prayer, and there is no Form of Christian Prayer more ancient than the Lord's Prayer, being dictated by the immediate Author of our most holy Religion, to be a sure and standing Guide to our Devotion. And such Deference and Honour hath been always given to this compendious Form of Prayer, that no Office of the Church hath ever been reckoned compleat without it. It has been worthily deemed the Salt which seasons our other Devotions. Many Ancient as well as Modern Doctors, have set themselves to give the Exposition thereof, and all are agreed that the depth of Wisdom and sense is couch-

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ed under the plainest words, and that it contains Matter sufficient to entertain the greatest Doctor, and is nevertheless so intelligible as to be of use to the meanest Capacity. The following Treatise is an Exposition thereof, which was made by a blessed Martyr of the Christian Church, and is, indeed, written with such a Spirit of Piety, as is sufficient to recommend it to the perusal and meditation of any serious Reader. St. Austin in his Book of Grace and Freewill, doth affectionately enjoin all Christians to read this Book. I advise and exhort you, says he, diligently to read that Treatise of the Blessed Cyprian which he wrote on the Lord's-Prayer, and that with God's help you endeavour to understand, and commit it to your Memory. Indeed this pious Treatise has been worthily esteemed in the several Ages of the Church, thro' which it has descended to us, and has, for more than the space of fourteen hundred Years, been preserved as

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a standing Monument to the Honour of its Author, who has commented on this Prayer with that plainness and perspicuity, which became the subject he took in hand. I wish those who separate from our Church, would be perswaded in Piety and Charity to make this Treatise their Meditation, and study to promote that Unity which is recommended in this and all other the Writings of this holy Author: They would then have a more humble Opinion of their own extempore Effusions, and believe that Prayer to be most Spiritual, which we are sure was indited by the immediate Spirit of God.

*The Infirmities of Mankind are such, that we know not what to petition for as we ought; and to help this Infirmary was a bountiful Act of our Blessed Saviour's Love. 'Twas one of Mat. 6. the first Acts of his Prophetick Office; for we find this Prayer in his first Sermon on the Mount, and he afterwards confirmed it as a Badge on all Luke 11.1. that should be his Disciples; for
which*

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*Crit. Hist.
of the Creed
p. 21.*

which Reason 'tis very probable, that the Church anciently required from all Persons who were to be regenerated by Baptism, a repetition of this Form of sound Words, together with the Apostles Creed, before they were initiated. And 'tis certain, that whosoever is instigated, to despise or reject this wholesome Prayer, does very much gratify the Devil, and does throw away the best Weapon that can be devised for the battering his infernal Kingdom, or defending his malicious Assaults: But alas! 'tis a miserable prospect to think what numbers of People he hath deluded to cast off this Armour of God.

Those who throw off all Forms as unnecessary helps to Devotion, should consider Tertullian's Description of this Prayer, viz. That Prayer appointed by Christ, does consist of three parts; to wit, Speech, by which 'tis uttered; the Spirit, by which it obtains what is asked; and the Form, in which it is conceived

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ceived; which Definition is true of all Forms.

The same Father hath assured us, that this Prayer does comprehend the Sum and Substance of the Gospel; and that it is therefore deservedly stiled, An Epitome, or Abridgement of the Gospel.

Since therefore this Prayer is of so Divine an Extraction as to receive its Form from the Saviour of the World, and of so Divine a Substance as to contain whatever is necessary for our Well-being in this World, or our Happiness in the next; I cannot forbear to commend the Prudence, as well as Obedience of our holy Church, in adhering so steadfastly to the Command of her Lord, as not to omit the saying of that Prayer in whatever Offices she addresses her Creator.

As for those who have neglected, or wholly rejected this Divine Form, I would desire them to consider that our Lord did nothing in vain; that
having

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having taught us a Prayer, he did design we should use it; and that therefore to omit or despise this Duty, is an indignity which nothing but the All-sufficient Merits of Christ can pardon.

I wish that no private Christians would let any day pass without Petitioning God in these words of his Son; which if they perform as they ought, I am verily perswaded they would find it to be that effectual fervent Prayer which has power to prevail with God.

AN
EXPOSITION
ON THE
Lord's-Prayer, &c.

THE Precepts of the Gos-^{Character}
pel (my Brethren) are ^{of the Gos-}
those Divine Rules upon ^{spel Pre-}
which we lay the Foun-^{cepts,}
dation of our Hope, and whereon
we build our Faith. These Pre-
cepts are the Nourishment of our
Souls, the directory of our Life, and
the Means by which we obtain Sal-
vation ; and which not only afford
us Instruction on Earth, but do
train us up for a Heavenly Man-
sion. 'Twas the Will of God that
we should hear and learn many
B things

things from the Mouth of his Prophets; *But in these last days God hath spoken unto us by his Son*; who hath himself told us those things which the Word of God had spoken by his Prophets; he does not now bid us *prepare the way of the Lord*: But he himself shews us that he is *the Way, the Truth and the Life*: So that we who lay in darkness, and the shadow of Death, being enlightned by his Grace, and following the Captain of our Salvation, are enabled to walk in the path that leadeth unto Life. Who among the rest of his wholesome Admonitions and Divine Precepts, with which he instructed his People to Salvation, hath also given us a Form of Prayer, and hath himself taught us, and shewn us how we ought to Pray.

He that made us, instructed us how to Pray, which privilege he vouchsafed us with the same Bounty wherewith he bestowed his other benefits, that we might more easily

*Our Lord
in nothing
more kind
than in
teaching us
to Pray.*

easily obtain our Request while we pray unto the Father in the same words which the Son hath taught us. He hath foretold us, That the *Hour cometh, when the true worshippers shall worship the Father in Spirit and in Truth*: And he hath fulfilled his Promise, That we who have received the *Spirit* and the *Truth* through his *meritorious satisfaction*, might, by his assistance, *Worship him in Spirit and in Truth*. What Prayer can be more powerful than that which is taught us by Christ, who hath also given us the Holy Ghost? What Prayer can be more prevalent with the Father, than that which is delivered unto us by the Son, who is Truth it self? *John 14. 6.* 'Tis not only Ignorance, but a Crime not to pray in the manner that he hath taught us; since he hath said, That *laying aside the Commandment of God, ye hold the tradition of Men*. Therefore, my Beloved Brethren, let us offer up our Prayers in that manner, that

John 4. 23.

Mark 7. 8.

the Lord hath taught us. 'Tis the privilege of the Friends of God to Petition and Address him in the words of his Son. The Father will hear the Son; and when we Pray, he that dwelleth in us, will also be in our Speech. And since we have an *Advocate with the Father* for our Sins, let us Sinners ask pardon for our Faults in the very words of our Advocate; for he hath said, That *Whatsoever we shall ask of the Father in his Name, he will give us*. How much more prevalent will our Prayer be, if what we ask in the Name of Christ, be also asked in the very words of Christ?

John 16.
23.

Govern-
ment of our
Words and
Actions in
Prayer.

But when we Pray, our Speech and Prayer ought to be governed by the Rules of Decency and Modesty. Let us consider, that we stand in the presence of God, and both the posture of our Body and the manner of our Speech should be such as may be acceptable in the Eyes of God; for as 'tis a piece of Impudence to be clamorous

rous

rous ; so 'tis the part of an humble Christian to pray modestly. Our Lord commanded us to Pray secretly, in private and hidden places,

Mat. 6. 6.

in our very Closets, which will improve our Faith, and teach us to know that God is Omnipresent, that he hears and sees every thing, and that he fills the most hidden and secret Places with the power of His Majesty ; as it is written,

Am I a God at hand, saith the Lord, Jer. 23. 23.

and not a God afar off ? Can any hide himself in secret places that I shall not see him ? saith the Lord :

Do not I fill Heaven and Earth, saith the Lord ? And again, *The*

Prov. 15. 3.

eyes of the Lord are in every place, beholding the evil and the good. Thus

when we are assembled with the Brethren, and do celebrate the Divine Mysteries, we must remember to behave our selves with modesty and decency, and not to utter our Prayer at random with uncouth Voices, nor to offer up our Prayers to God with a tumultu-

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ous Bawling, which ought to be offered with Humility; because God does not only hear the Voice, but the Heart; neither is he, who sees the secret Thoughts of Mens Hearts, to be informed by our Clamours: Thus our Lord saith,

Mat. 9. 4. Wherefore think ye evil in your hearts?

And in another place, *All the*

Rev. 2. 23. Churches shall know, that I am he which searcheth the reins and hearts.

This decent manner of Prayer was observed by *Hannah*, a Type of the Church in the first Book of *Samuel*, who besought the Lord, not with clamorous Prayer, but with Modesty and Silence did privately offer up her Devotion. Her Prayer was secret, but her Faith was manifest: She prayed with her Heart rather than her Voice, because she knew God could hear; and she obtained effectually what she asked, *because she asked in Faith.* Thus the Scripture testifieth. *She spake*

1 Sam. 1. in her heart, only her lips moved:
13. *but her voice was not heard, and she*

Lore.

Lord remembered her. Also we read
in the Book of Psalms, *Commune*
with your own heart, and in your ps. 4. 4
Chamber. The same things the Ho-
ly Ghost hath taught us by the
Prophet, that God is to be Wor-
shipped with the Heart. And, my
Beloved, let him that Prayeth re-
member how the Publican and the
Pharisee prayed together in the
Temple: The one lift not up his
Eyes with confidence towards Hea-
ven, nor did boldly stretch forth
his hands; but smiting his Breast,
and confessing the secret Sins of his
Soul, did petition for pardon from
the Divine Bounty; and while the
Pharisee justified himself, the Pub-
lican alone was accepted, who
trusted not to his own innocence
(since no one can do so) but offered
up his Prayer with humble Confes-
sions; and he, who *regardeth the*
humble, heard his Prayer; which
our Lord hath related to us in the
Gospel. *Two Men went up into the*
Temple to pray, the one a Pharisee, Luke 12. 10
B 4 and

and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican. I fast twice in the week, I give Tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a Sinner. I tell you this Man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Which Divine Lesson, my Brethren, let us learn; and after we have been taught how to approach to God in Prayer, then let us also learn from our Saviour what we are to pray for. After this manner therefore pray ye, saith our Lord, Our Father which art in Heaven, Hallowed by thy Name. Thy Kingdom come. Thy Will be done, in Earth as it is in Heaven. Give us this day our Daily Bread. And forgive

*forgive us our Debts, as we forgive
our Debtors. And lead us not into
Temptation : But deliver us from E-
vil. Amen.*

He that was the Preacher and Teacher of Peace and Unity, would not have us to Pray only for our selves in our single and private Capacity : For we do not say, *My Father which art in Heaven*, nor *Give me this day, my daily bread* ; nor does a Man pray for the forgiveness of his own Debts only, or that he only may not be lead into Temptation, or delivered from Evil. Our Prayer is to be Universal and Common ; and when we Pray, we are not to Pray for one Person, but for all People ; because all People are one. The God of Peace and Concord, who hath taught us Unity, would have us thus to Pray *one* for another, even as he being *One* hath born the Sins of *All*. This method of Prayer was observed by the Three Children in the fiery-Furnace, who Prayed with one accord : Of which we have a faithful

*Our Prayer
to be com-
mon and u-
niversal.*

*Song of the
three Chil-
dren, a. 28.*

ful account in the Holy Scripture; whereby (when we are told how these Men Prayed) we have set before us an Example for our Imitation. *Then the three, as out of one mouth, praised, glorified and blessed God in the Furnace.* They spoke, as it were, out of one Mouth, altho' Christ was not then come in the Flesh to teach them how to Pray. And their Prayer was therefore prevailing and effectual; because God is intreated by a Prayer of Peace, Unity and Devotion. After this manner prayed the Apostles and Disciples when our Lord was Ascended into Heaven. *These all continued with one accord in Prayer and Supplication, with the Women, and Mary the Mother of Jesus, and with his Brethren.* That they all continued with one accord, shews both the Frequency and Unity of their Prayers. For God who maketh Men to be of one mind in an House, will admit into his Divine and Eternal Mansions none but those

Acts 1. 14.

who

who continue with one accord in their Prayers. How many, my Brethren, are the Excellencies of the Lord's Prayer? How many, and how great are the things collected in this one short Form? They are so full of Spirit, and abundant in Matter, that there is no Heavenly Doctrine which is not comprehended in this Prayer.

After this manner therefore Pray ye, saith our Lord, **OUR FATHER WHICH ART IN HEAVEN.** The *New Man* who is Regenerated and Reconciled to God by his Grace, begins with saying **FATHER**, because now he begins to be a **SON**. *He came unto his own, but his own received him not; but as many as received him to them, gave he power to become the Sons of God.* He therefore that believes in his Name, and is made a Son of God, has thence a Title in the beginning of his Prayers to **Heavenly God**, and profess himself a Son of God, whenever he calls upon his

We are to begin our Addresses to God the Father.

John 1.11.

Deut. 33. 9.

his *Father in Heaven*. He is also to remember, that immediately upon his Regeneration he has renounced any Earthly and Carnal Father, and is to consider, that he is to have no other Father than an Heavenly One ; as it is written, *Who said unto his Father, and to his Mother, I have not seen him, neither did he acknowledge his Brethren, nor knew his own Children ; for they have observed thy Word and kept thy Covenant.* Also our Lord in the Gospel hath commanded us, *That we should call no Man our Father upon the Earth ; for one is our Father which is in Heaven.* And to the Disciple who desired leave to go and Bury his Father , he returned this answer, *Let the Dead bury their Dead,* thereby intimating, that his Father was Dead, since God only is the *living Father* of the Faithful ; neither is it sufficient that we give him only the appellation of *Father which is in Heaven* ; but we add and say, **O U R F A T H E R**, that is, the

the Father of all that believe in him, of all that are Sanctified by him, and are born anew of the Spirit, and are thereby become the Sons of God. Which manner of speech does distinguish Christians from Jews, who have not only wickedly rejected Christ, but did barbarously Crucifie him. They cannot call God Father; for our Lord has pronounced against them. *John 8.44.*

Ye are of your Father the Devil, and the lusts of your Father ye will do: He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. And God calls out with indignation by his Prophet Isaiah, saying, I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his Owner, and the Ass his Master's Crib, but Israel doth not know; my people doth not consider. Ah sinful people, a people laden with iniquity, a seed of evil-doers, Children that are corrupted, they have forsaken the Lord, they have provoked the holy one of Israel unto anger. *Isaiah 1. 3.*

ger. And when we Christians pray, we do reproach the Jews by saying **OUR FATHER**; because he then began to be our Father, when by the Jews rejecting him he ceased to be theirs: Neither can a sinful people be his Children; but they to whom Remission of Sins is given, are to be accounted the Sons of God; and they have a Title to eternal Life; for our Lord *John 8.34* hath said, *Whosoever committeth sin is the servant of sin; and the servant abideth not in the house for ever; but the Son abideth for ever.* How great then is the mercy of our Lord, how abundant is his Goodness and Vouchsafement towards us who has thus enabled us to pray in the sight of God, and to call him **FATHER**? And as Christ is the Son of God; so we should also be called the Children of God: This privilege none of us could have pretended to, unless he himself had taught us thus to Pray. Therefore, my Beloved, we must remember

remember and consider, that when we call God FATHER, we are to behave our selves as becomes the Sons of God, that as we delight to have God for our FATHER, so he may delight to have us for his SONS. Let our Conversation be as becomes the Temples of God, that God may dwell in us. Neither let our Actions vary from our Profession; and as we have begun to be partakers of Heavenly and Spiritual Comforts; so let us not think or act any Things, but what are Divine and Heavenly; for God himself hath said, *Them that honour me, I will honour, and they that despise me shall be lightly esteemed.* And the blessed Apostle St. Paul hath taught us this Lesson. *Ye are not your own; 1 Cor. 6. 19 for ye are bought with a price, therefore glorify God in your body.*

Then we say, HALLOWED We pray
 BE THY NAME, not that we that God's
 pray God that his Name might be Name may
 Sanctified by our Prayers: but we do be Hallow-
 hereby

hereby petition, that his Name may
 be Sanctified in us; for by whom
 can God be Sanctified, who him-
 self Sanctifieth all things? But be-
Lev. 11. 45. cause he hath said, *Be ye holy, for
 I am holy:* We do therefore
 beg and beseech God, that as we
 have been dedicated to him in Bap-
 tism, we may persevere as we have
 begun. We have daily need of
Hallowing, that we who offend dai-
 ly, may have our Sins done away
 by his continual Grace. The Apo-
 stle hath told in us what manner God
 has been pleased to Sanctify us.
Neither Fornicators, nor Idolaters,
1 Cor. 6. 11. *nor Adulterers, nor Effeminate, nor A-*
busers of themselves with Mankind,
nor Thieves, nor Covetous, nor Drunk-
ards, nor Revilers, nor Extortioners,
shall inherit the Kingdom of God:
And such were some of you; But ye are
washed; but ye are SANCTIFIED;
but ye are justified in the name of
the Lord Jesus, and by the Spirit
of our God. He says we are Sancti-
 fied in the Name of the Lord Je-
 sus,

ius, and by the Spirit of our God:
 This is the Sanctification which we
 pray for. And as our Lord and
 Saviour charged the impotent Man,
 who had been healed and made
 whole by him, *To sin no more lest* John 5.14.
a worse thing come unto him this
 is our daily Prayer this is what
 we do incessantly Night and Day
 ask of God, that the sanctification
 and quickening Grace which we
 receive of him, may, by his Grace,
 be preserved in us.

Then follows in this Prayer, *That his*
THY KINGDOM COME. Kingdom

We pray for the coming of the may come
 Kingdom of Christ in the same man-
 ner that we pray God's Name may
 be *Hallowed*; For when does not
 God Reign? Or when shall his
 Reign begin, who always did Reign
 and shall Reign without End? We
 pray here for the coming of the
 Kingdom promised us by Christ,
 and which he has acquired for us
 by his *bitter Cross and Passion*; that
 we who have served him faithfully

ly in this Generation, may afterwards Reign with Christ in his Kingdom, as he hath promised, saying, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* It may be understood, that Christ himself is this Kingdom, for whose coming we beseech God, and which we daily desire to see: For as *he is our Resurrection*, because we shall rise in him; so he may be understood to be the Kingdom of God; because in him we shall reign. We may well ask of God a Kingdom that is a Celestial Kingdom for there is also a Terrestrial Kingdom: But he that renounces this World, is far above the Honours and Kingdoms thereof; and therefore he that dedicates himself to God and Christ, does not seek after an Earthly, but an Heavenly Kingdom. We have need of daily and continual Prayer, that we forfeit not this Heavenly Kingdom, like the Jews who had the first promise of this

this Kingdom, as our Lord hath testified and declared. *Many*, saith Mat. 8.11. he, *shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven.* But the Children of the Kingdom shall be cast into outer darkness; there shall be weeping and gnashing of Teeth. By which he shews, that the Jews were the Children of the Kingdom so long as they continued to be the Children of God; but after God ceased to be their Father, they lost their Title to the Kingdom. And therefore we Christians, who in the beginning of our Prayer call God Father, do pray that the KINGDOM of God may COME.

Then we proceed and say **THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN**; not that we pray that God may work his pleasure, but that he would enable us to do his Will and Pleasure: For who can hinder God from working his Will? But be-
That the Will of God may be done in Earth as it is in Heaven.

cause the Devil hinders us from serving God with our Bodies and Minds, therefore we beg and pray that the Will of God may be wrought in us ; which that we may be enabled to do, we have need of his Aid and Assistance ; for no Man is sufficient of himself, but is safe only under the Mercy and Favour of God. And our Lord himself, when he was Cloathed with humane Flesh, shewed the infirmity of its Nature, saying, *O my Father if it be possible, let this Cup pass from me ;* and giving his Disciples an Example not to do their own Will, but the Will of God, he says, *Nevertheless not as I will, but as thou wilt.* And in another place he says, *I came down from Heaven not to do mine own will, but the will of him that sent me.* And if the Son did thus submit to do the Will of his Father, how much more is the Servant bound to do his Will ? Thus St. John in his Epistle, exhorteth and

Mat. 26.

John 5.38.

and teacheth us to do the Will of God. *Love not the World, neither the things that are in the World. If any Man love the World, the love of the Father is not in him: For all that is in the World, the lust of the flesh, and the lust of the eyes, and the pride of Life is not of the Father, but is of the World. And the World passeth away, and the Lusts thereof; but he that doth the will of God abideth for ever, even as he abideth for ever. So that we, who would abide for ever, must do the Will of God who abideth for ever.*

That is the WILL of God which Christ did and taught; to be humble in our Conversation, to be steadfast in our Faith, to be modest in our Words, to be just in our Actions, to be Merciful and Charitable, to be regular in our Behaviour, to do no Injury, to bear an indignity when offered, to live peaceably with the Brethren, to love God with all our Heart, to love him because he is our Father,

What is the Will of God?

to fear him because he is our God,
 to Esteem nothing more than Christ
 because he valued us above all
 things, to cleave stedfastly to the
 love of God, to take up the Cross
 of Christ with Faith and Courage:
 And when we are called to suffer
 for the sake of his Name and Ho-
 nour, to be undaunted in our speech
 whereby we confess him, to be con-
 fident in our Suffering, and to be
 patient in our Death, whereby we
 receive a Crown of Life. This is
 to be Co-heir with Christ. This
 is to do the Command of God.
 This is to fullfil the WILL of the
 Father.

*We must do
 the Will of
 God both
 with our
 Bodies and
 Mind.* We petition also that the WILL
 of God may be done in EARTH
 AS IT IS IN HEAVEN, both
 which are necessary to the Consum-
 mation of our Bliss and Happines:
 For since our Body was given from
 the Earth, and our Soul from Hea-
 ven, we do partake of the Na-
 ture both of Heaven and Earth;
 and therefore we pray that in
 both,

both, to wit our Body and Spirit, the WILL OF GOD may be done; for there is a struggle between the Flesh and Spirit, and there is daily warring between them: So that we cannot do the things we would, whilst the Spirit seeks after Heavenly and Divine Things, and the Flesh lusteth after Earthly and Worldly Things; and therefore we earnestly ask, that by the help and assistance of God, we may have peace both in Body and Spirit, that so the WILL OF GOD being accomplished in our Body and Spirit, our Soul may be saved by him. Which St. Paul hath manifested unto us in his Epistle to the Galatians. *For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; So that ye cannot do the things ye would. Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emu-* Gal. 5.17.

lations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like; of the which I told you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, Temperance. And therefore we had need pray continually, that the WILL OF GOD concerning us may be done IN EARTH AS IT IS IN HEAVEN; for this is the Will of God, that our Earth should give place to our Heaven, that our Soul and Spirit should have the dominion.

This Petition, my Brethren, may also be thus understood: That seeing our Lord has commanded us to love our Brethren, and to pray for those who despitefully use us; we are hereby taught to pray for those who are earthly, and have not yet begun to lead a Spiritual life, that the WILL of God may

BE DONE concerning them, even as Christ hath performed the WILL of God in dying to save Sinners; For seeing our Saviour hath not called his Disciples *Earth*, Mat. 5:13. but *the salt of the earth*; and the Apostle calleth the first Man of the *earth earthy*, and the second Man, *the Lord from Heaven*, surely we who ought to be like unto God the Father (who maketh his Sun to rise on the evil and on the good, and sendeth Rain on the just and on the unjust) ought, according to the directions of our Saviour, to pray for the Salvation of all Mankind; that as in *Heaven*, that is, in us the Faithful, the WILL of God is DONE, so in *Earth*, that is, in the Unbelievers the WILL of God may BE DONE, that they who are born of the Flesh, may begin to be Spiritual, and be Regenerated by Water and the Spirit.

Then we proceed to say, GIVE The mystical Bread of the holy Eucharist. US THIS DAY OUR DAILY BREAD; which may be understood

derstood in a simple and Spiritual Sense; for either Sense will yield us a profitable and Divine Lesson; for the BREAD of Life is CHRIST; but he is not the *Bread of Life* to All, but only to us Christians. And as we call God Father, because he is the Father of those who know him, and believe in him: So we call *Christ* our *Bread*; because he is to us Believers (~~who~~ receive his Body) *The Bread of Life*. This is the Bread we daily pray for, lest we who have *put on Christ*, and do daily receive the holy Eucharist for the nourishment of our Souls, should be separated from his Body the Church, by falling into any grievous Crime, and by abstaining from Communion be deprived of that *Heavenly food*: For he hath said, *I am the living BREAD which came down from Heaven; if any Man eat of that BREAD he shall live for ever; and the BREAD that I will give is my flesh, which I will give for the life of the World.* When therefore he

John 6. 51.

he saith, That to live for ever, is to eat of his Bread 'tis manifest, that as they do live who partake of his Body, and do worthily receive the holy Eucharist so on the contrary, 'tis much to be feared (and which we pray against) that he who is deprived of the Benefit of receiving Christ's Body, is out of the State of Salvation: For he hath forewarned us, saying, *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* *John 6. 53.* Therefore we do daily petition, that this *Bread*, which is *Christ*, may be given unto us, that we who live, and are supported by Christ, may not be destitute of his Body and quickening Spirit.

It may also be thus understood, *Earthly Bread is also hereby meant.* That we who have renounced this World, and by the help of God's Grace, have forsaken the Riches and Poms thereof, do hereby petition only for Food and Sustenance, since our Lord hath taught us,

Luke 14.
33.

us, *That he who forsaketh not all, cannot be his Disciple.* For he who is become a Disciple of Christ, and according to the command of his Lord, hath forsaken all, ought to petition only for DAILY BREAD, and not be anxious and solicitous for the time to come, as our Lord hath taught, saying, *Take no thought for*

Mat. 6.34. *the morrow: For the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof.* 'Tis the Duty therefore of a Disciple of Christ, to petition for Food only from day to day, since he is forbid to *take thought for the morrow.* For 'tis absurd for us, who pray that the Kingdom of God may come quickly, to provide for a long Life. To this purpose the blessed Apostle, for the information and strengthening of our Faith and Hope hath taught us, That *We brought nothing into this World, and it is certain we can carry nothing out. And having Food and Rayment let us be therewith content. But they that*

that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown Men in destruction and perdition; for the love of Money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. He teaches us that Riches are not only to be despised, but counted dangerous, that they are the root of all the Evils that do allure us, that they darken and deceive Men's Understandings; for which Reason God reprov'd the rich Fool, who built his hopes upon the Riches of this World, and boasted himself in the abundance of his Fruits. *Thou fool, this night shall thy Soul be required of thee, and then whose shall these things be which thou hast provided?* The Fool was delighting himself with the thoughts of his abundance the same Night that he was to Die; and he whose Life was at an end, was laying up store for many Years.

On

Luke 12. 20

On the contrary, our Lord teaches us, that he is a perfect and consummate Christian, who selling all and distributing to the Poor, doth lay up for himself treasure in Heaven, and that he is fit to follow Christ, and to imitate his glorious Sufferings, who being hindred by no worldly Cares, is always ready and prepared both in Body and Soul, to serve the Will of God, which that every one of us may be prepared to do it, let us learn thus to Pray, and let the manner of our Prayer inform us of our Duty. Neither is it possible for a just Man to want his Daily Bread, since it is written, That *The Lord will not suffer the Soul of the righteous to famish.* And again, *I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.* And the Lord hath given us a gracious Promise in these words. *Take no thought, saying, what shall we eat? or what shall we drink? or wherewithal*

Ps. 103.

Ps. 37. 25.

Mat. 6. 31.

withal shall we be cloathed (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you. He does hereby promise that those who seek the Kingdom of God, and his Righteousness, shall have all other things added; for since all things are God's, he shall want nothing who is not without God. Thus when *Daniel* was cast into the Lions Den by the King's command, God provided him Food, and the Man of God is fed even amongst hungry and devouring Lions. And *Eljah* in his retirement and solitude during the time of Persecution, was fed by Ravens. And Oh the abominable wickedness and cruelty of Man's heart! that even the wild Beasts should be tame to spare, and the Birds to feed the Prophets; but Mankind only becomes Ravenous and Savage.

And

*That God
would for-
give us our
Debts.*

And after that we Pray for the remission of our Sins, saying, **AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.** After our Food we pray for pardon of our Faults, that he who is fed by God may live in God ; neither do we take care only of our present and temporal Support, but of our eternal Happiness, to which 'tis possible we may arrive if our Sins are forgiven, which our Lord in the Gospel calls **DEBTS.** *I forgave thee all that Debt, because thou desiredst me.* By this Petition we are seasonably and providentially put in mind, that we are sinful Creatures and do want pardon of our Sins, and when we ask this Mercy of God, 'tis fit we should lay open our guilt And lest any Man should flatter himself with his own innocence (since no Man is innocent) and by exalting himself fall into the greater condemnation, we are taught by this Petition, that we Sin daily
since

Mat. 18. 32

since we ask daily Forgiveness.
 Thus St. John teacheth us, *If we* ^{1 John. 1. 8.}
say that we have no sin, we deceive
our selves, and the truth is not in us.
If we confess our sins, he is faithful
and just to forgive us our sins, and
to cleanse us from all unrighteousness.
 By this we are encouraged to con-
 fess our Sins, and to ask pardon
 when we do confess, and therefore
 St. John saith, *That the Lord is*
just to forgive us our sins, and faith-
ful in his promise of pardon. For
 he who hath taught us to Pray
 for our DEBTS and Trespases,
 hath also taught us, that his Fa-
 therly Mercy and Pardon will be
 the effect of our Prayer.

But he has added and annexed ^{Condition}
 this special Condition, that we ^{by which}
 should so ask for forgiveness of our ^{we obtain}
 own DEBTS as we do forgive our ^{forgiveness}
 DEBTORS. And we are to con- ^{is to forgive}
 sider, that we must not expect to ^{our breth-}
 obtain that pardon which we de- ^{ren.}
 ny our own Debtors ; therefore in
 another place he saith, *With what*
 D *measure* ^{Mat. 7. 2.}

measure ye mete it shall be measured unto you again. And that Servant, who, when his Lord had forgiven all his DEBT, would not forgive his Fellow-servant, was cast into Prison. And he who would not have *patience* with his Comrade, lost the mercy which his Lord at first shewed him, which Doctrine our Saviour hath enforced under a severe penalty. *And when ye stand, praying, forgive, if ye have ought against any; that your Father also which is in Heaven may forgive you your trespasses.* There will be no plea for you in the Day of Judgment, when you shall be tried according to your own Judgment, and shall have the same measure meted unto you again which ye have met unto others. For God hath commanded us of his Household to be peaceful, loving and unanimous, and would have us, who are Regenerate, to persevere in his Grace, that we who begin to be the Children of God, may remain in the Peace of God.

Mat. 12. 34

Mark 11.
25.

God, and that they who profess one and the same Religion should be of one Heart and one Mind; God will not accept the Sacrifice of one that is at variance with his Neighbour, but bids us, *First be re-* *Mat. 5. 24.*
conciled to our brother, and then come
and offer our gift, so shall God be appeased by our Prayers when they are offered in Charity. The most acceptable Sacrifice to God is, a Congregation of Believers united by Peace, and Brotherly Love, in the Unity of the Father, Son and Holy Ghost. And in the first Sacrifices which were offered by *Cain* and *Abel*, God had more respect to the Heart than to the Offering, *Gen. 4. 4.*
 and his Offering was most acceptable who offered it most devoutly. *Abel* by his Peaceful, Righteous and Innocent Offering, hath taught others, that when they bring their Gift to the Altar, they ought to approach with the fear of God, with an honest Heart, with Justice, Peace and Charity. And he who

was so well-pleasing to God in his Sacrifice, was afterwards made a worthy Sacrifice unto God, that he, who in Justice and Charity was like unto our Lord, might be a Type of the glorious Sufferings of our Lord by undergoing the first Martyrdom. Such Persons will be Crowned by our Lord, such will triumph in the Day of Judgment; But he that is Uncharitable and Revengeful, and does not preserve Brotherly Love, if such an one, according to the Testimony of the Apostle, should give his Body to be burned, it would not atone for the guilt of Uncharitableness. For it is written, *Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.* He cannot abide with Christ, who had rather imitate the Actions of Judas than Christ. How great is that Crime which is not to be washed away in the Blood of Martyrdom? How great is that Sin which is not

1 Cor. 13. 3.

to

to be done away by a Death suffered for the Testimony of the Truth.

Our Lord also has taught us, that 'tis a necessary part of our Prayers to say, A N D suffer us not to be LED INTO TEMPTA-
We also ask
not to be
led into
Temptation

TION. By which we are taught, that nothing can be against us unless God permit it; and that we are to serve God with Fear, Piety and Devotion, since no Temptation can be too strong for us, except God doth forsake us. This is proved by holy Scripture, which saith, *And Nebuchadnezzar, King of Babylon, came against Jerusalem, and fought against it; and the Lord delivered it into his hand.* Power is given against us for evil according to our wickedness, as it is written, *Who gave Jacob for a spoil and Israel to the robbers? Did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured*

1 Kings
14.

Job 1. 12.

John 19.
11.

upon him the fury of his anger. And again, when Solomon Sinned and departed from the Precepts and Commandments of the Lord, it is said, *And the Lord stirred up an adversary unto Solomon.* Power is given over us two manner of ways, either for our Punishment when we commit Sin, or for our Reward when we are tried; as we see in the case of Job, when God said, *Behold all that he hath is in thy power, only upon himself put not forth thine hand.* And our Lord at the time of his Passion, said unto Pilate, *Thou couldest have no power at all against me, except it were given thee from above.* And when we Pray that we fall not into Temptation, we are put in mind of our own Frailty and Infirmitie; and he that prayeth after this manner cannot proudly extol himself, neither can he Vainly, and Presumptuously arrogate to himself the glory of his own Sufferings, or Confession, since our Lord himself hath taught us.

us that piece of Humility; *Watch* Mark 14. 38.
and Pray lest you enter into Temp-
tation; the Spirit truly is ready, but
the Flesh is weak. And he that first
 offers his Prayer with meek and
 humble Confession, will afterward
 entirely resign himself unto God;
 whatsoever is asked humbly of
 God with Fear and Reverence will
 soon be obtained by his Bounty.

After all, in the end of our Then we
 Prayers comes this short Clause, pray God
 which concludes the rest of our to deliver
 Prayers and Petitions with a short us from
 and pithy Form; for in the end we evil.
 say, **BUT DELIVER US FROM**
EVIL, which comprehends all the
 Evils which the Devil raises against
 us in this World, from which we
 cannot have a sure and firm Pro-
 tection, unless God will afford his
 help to us who supplicate and
 ask for the same. When therefore
 we say, **BUT DELIVER US**
FROM EVIL, there remains no-
 thing else for us to ask; When we
 have asked and obtained God's
 D 4 Protection

Protection against ALL EVIL, we are safe and secure against all that the Devil and the World can do against us: For what danger is there from the World when God is our Director in the World? 'Tis no wonder that that Prayer is so excellent, since God himself is the Author of it, who by his Wisdom hath comprehended all our Duty of Prayer in that one short Collect, as it is written, *I will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth.* For when the Word of God, that is, our Lord Jesus Christ, came unto all People, and gathered together, both the learned and unlearned, he laid before them Precepts fit for all Sexes and Ages. He made an abridgment of all his Divine Laws, that in a course towards Heaven the memory of the learner might not be too much burthened, but learn with ease what was necessary for
pre-

preserving the Faith in its purity. Thus when our Saviour taught what was Life Eternal, he comprehended the tokens of that Life in one short and divine Rule, *This is life eternal, that they may* John 17.3. *know thee the only true God, and Jesus Christ whom thou hast sent.* Also when he gave the sum and and substance of the Law and the Prophets, he said, *Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first Commandment; and the second is like,* Mat. 22. *namely this, Thou shalt love thy Neighbour as thy self. On these two Commandments hang all the Law and the Prophets. And again, Whatsoever* 7. 12. *ye would that Men should do to you, do ye even so to them, for this is the Law and the Prophets.*

Neither did he teach us only the words of our Prayer, but the manner also; for he himself prayed

Our Lord taught the manner as well as the words of our Prayer.

ed frequently, and by his own Example hath taught us what we ought to do, as it is written, *He withdrew himself into the wilderness and prayed.* And again, *He went into a mountain to pray, and continued all night in prayer.* If he Prayed who was without Sin, how much more ought we Sinners to Pray? If he continued all Night in Prayer, how much more ought we frequently to watch in Prayer? Our Lord prayed, but he prayed not for himself (for what could an innocent Person ask for himself?) but for our Sins, as he himself declared unto Peter, *Behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not.* And in another place 'tis said, our Saviour prayed for all Christians. *Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father*

Luke 5.1.6

6 12.

22. 31.

John 17.
20.

ther art in me, and I in thee, that they also may be one in us. Behold how great was the Goodness and loving Kindness of our Lord, that he not only vouchsafed to redeem us with his Blood, but he also condescended to ask a further favour for us ; and what was it he asked? *That as the Father and Son are one, so we should be one.* By which we may learn how greatly that Man Sins who breaks the Unity and Peace of the Church, since this was one of our Lord's own Petitions, being minded that his Flock should live and be preserved in Peace, because no dissention can enter the Kingdom of Heaven.

And when we Pray, my Brethren, we are to watch and give attention to our Prayers with our whole Heart. we must then banish from our mind all carnally and carnal Thoughts, neither ought the mind at that time to dwell upon any thing but our Prayers; therefore
the

*We must
give atten-
tion when
we pray.*

the Priest before Prayers prepares the Minds of the Brethren by this Preface, **LIFT UP YOUR HEARTS**, and the People again answer, **WE LIFT THEM UP UNTO THE LORD**. Our Heart must be shut to the Devil, and open only unto God, neither must the Enemy of God be suffered to enter there; for he does often steal upon us, and by his subtil way of deceiving does divert our Prayers from God; so that we *pray with our lips when our hearts are far from him*. But if we would Pray as we ought, we should address God, not only with our Mouths, but with our Heart and Mind. How great a piece of sloth is it to have our Minds hindered and drawn away by idle and prophane Thoughts when we Pray unto the Lord? as if we could think of any thing better than God when we Pray unto him. How can you expect that God should

should hear you, when you do not hear your self? Would you have God mindful of you, when you do forget your self? This is, not to watch against the Enemy, this is, when you pray unto God, to affront the Majesty of God; This is, to watch with your Eyes and sleep with your Heart; tho' 'tis the Duty of a Christian to watch with his Heart, even when his Eyes are asleep; as the wise Man speaketh in the person of the Church, *I sleep, but my heart waketh.* There- Cant. 5. 2.
 fore the Apostle hath given us wise and sober advice, *Continue in prayer, and watch in the same.* Col. 4. 2.
 By which he teaches us, that they are like to obtain what they ask in their Prayers, whom God perceives to Pray with watchfulness.

But they who Pray are not to approach God with bare Prayers without good Works: That Prayer will be ineffectual that is bar-

ren; for as *Every tree that bringeth not forth good fruit, is hewen down and cast into the fire,* So every Prayer that is without Fruit and not plenteous in good Works will not be rewarded of God. Therefore the holy Scripture teacheth us, saying, *Prayer is good with fasting and alms.* For he that in the Day of Judgment will reward our Alms and good Works, will even in this Life give a favourable ear to a Prayer offered with Alms-doings. For this Reason *Cornelius* was heard, *Who gave much alms to the people, and prayed to God always.* He saw in a vision, evidently about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, *Cornelius, thy prayers and thine alms are come up for a memorial before God.* Those Prayers have easy access unto God which are recommended to God by our good Works. Thus *Raphael* the Angel was always

ways ready to assist Tobit who continued in Prayer, and good

works. It is honourable to reveal *Tob. 12. 11.*

the works of God. Now therefore when thou didst pray, and Sarah thy daughter-in-Law, I did bring the remembrance of your prayers before thy holy one; and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me, but I was with thee. And now God hath sent me to heal thee and Sarah thy daughter-in-Law. I am Raphael, one of the seven holy Angels which present the prayers of the Saints. The same things hath God taught us by *Isaiah the Prophet*, To loose the bands of *Wickedness*, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy

thy house; when thou seest the naked that thou cover him, and that thou hide not thy self from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee, the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, Here I am. He promises to be present, to hear and protect those who break the bands of wickedness, and according to the command of God, do bestow their Alms upon his Children; they deserve to be heard by God, who hear and observe his Precepts. The blessed Apostle St. Paul having received the Charity of the Brethren in time of his Necessity, calls their good Works a Sacrifice in the sight of God. *I am full*, saith he, *having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a Sacrifice acceptable*

ceptable, well-pleasing to God. For he that giveth to the Poor lendeth unto the Lord, and he that giveth unto one of the least of God's Children giveth unto him and does Spiritually offer a sweet-smelling Sacrifice unto God.

In performing the Duty of Prayer, we find that the three Young Men who were courageous in the Faith, and conquerors even in Captivity, did observe with *Daniel*, the third, sixth and ninth Hours in resemblance to the blessed Trinity, which has been manifested to us in these latter days: For beginning at the first and going on to the third, shews the exact number of the Trinity. Then beginning at the fourth and proceeding to the sixth Hour, shews another like number of the Trinity. And when we reckon from the seventh hour to the ninth, we may observe thrice three, a compleat number of the Trinity.

E

Which

*Stated
Hours of
Prayer.*

Which space of Time being determined by the Worshippers of God, was observed by them as the stated and appointed Times of Prayer. And 'tis manifest that these Times observed by Holy Men, were signs of what should afterwards come to pass. For 'twas at the third hour of the day, that the Holy Ghost descended on the Apostles, by which the Promise of our Lord was accomplished. 'Twas at the sixth hour that *Peter* went up upon the House-top, and by a Vision and Voice of God was instructed that all persons were to be admitted to the terms of Salvation, when before that, he doubted the purifying of the Gentiles. Our Lord was Crucified at the sixth hour, and at the ninth, our Sins were washed away by his Blood, thereby accomplishing his victorious Suffering for our Redemption and Salvation. But we Christians.

stians, besides these times antiently observed, have appointed unto us other Times and Seasons of Prayer. For we are to Pray in the morning, that we may celebrate our Saviour's early Resurrection which the holy Ghost points out to us in the Book of Psalms, saying, *Hearken unto the voice of my cry, my King and my God; for unto thee will I pray: My voice shall thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.* And again, the Lord speaketh by the Prophet Hosea, *They will seek me early, saying, Come and let us return unto the Lord.* Also at Sun-setting, and close of the day we are to Pray again; for because Christ is the *Sun* of Righteousness and our *Day*; therefore when at Sun-setting and close of the Day we pray that the Sun may shine again upon us, we pray for the

E 2 Coming

Coming of Christ to afford us the Grace of his eternal Light. That Christ is called our Day, the Psalmist testifieth, *The stone which* psal. 118. 22. *the builders refused, is become the headstone of the corner. This is the Lord's doing, it is ~~is~~ marvelous in our eyes. This is the DAY which the Lord hath made, we will rejoice and be glad in it. That he is also called the Sun, is proved by the Prophet Malachy, But un-* Mal. 4. 2. *to you that fear my Name shall the SUN of righteousness arise with healing in his wings. And if in the Holy Scripture Christ is truly called the Sun and the Day, there is no hour of the Day wherein a Christian may not frequently and continually call upon God, that we who partake of Christ, that is, the Benefits of the Sun and Day should cry earnestly all Day in Prayer; and when by the course of Nature the Day does decline, and the Night succeeds,*

'tis not amiss to pray in the Night,
 because to the Children of Light
 the very Night becomes Day;
 for how can he be without light
 whose Heart is enlightened by
 God's Word? Or how can he be
 without Sun and without Day to
 whom Christ is both *Sun and*
Day? Therefore we who are in
 Christ, that is, in the Light, ought
 not to cease from Prayer even in
 the Night-time. Thus *Anna* a
 Widow, praying without inter-
 mission, did persevere with watch-
 fulness in the Service of God, as
 it is written in the Gospel. *She*
departed not from the temple but
served God with fasting and prayers
night and day. Let the Gentiles
 who are not enlightened, let the
 Jews, who have forsaken the light
 and walk in darkness, see and con-
 sider that Example. But let us,
 my beloved Brethren, who are al-
 ways in the Light of God, who
 feel and know what is the Grace
 of

Luke 2:37.

of God, account our Night to be Day. Let us believe that we walk in the Light, and let us not be again entangled by the Darkness which we have escaped. Let not the Night hinder our Devotion. Let not sloth or Drowsiness disturb our Prayers. And since we are Spiritually Renewed and Regenerated through the Favour of God, let us endeavour to be like what hereafter we shall be, when we shall enjoy continual Day without Night in the Kingdom of Heaven. Let us in the Night watch as in the Day; and let not us who shall hereafter always Pray and give Thanks unto God, cease to Worship and Praise him here in the World.

F I N I S.

Since the Printing of the foregoing Treatise, there came to my hands the following Paraphrase, which, I am perswaded, will be of great Service to any devout Reader; and therefore I thought it not unfit to be here subjoyned, hoping that all persons who shall have the perusal of that little Book, will think it worth their while to add the same to their usual form of Devotions.

OUR FATHER, who hast
 not only Created us, but The Con-
 pellation
 also Regenerated and Adopt-
 ed us to be thy Children, and art
 therefore willing, like a Father,
 to grant us what we Pray for.
WHO ART IN HEAVEN, who
 art the supreme God and Lord
 over all Creatures, and there-
 fore able to do more abundant-
 ly than we ask, or think.

F

HAL-

*Petition, 4
for good
things.*

**HALLOWED BE THY
NAME.** Let thy holy Name and
glorious Majesty be duly Wor-
shipped with an Holy Worship,
thy Word truly Preached, and
thy Sacraments rightly Admin-
istred throughout the World.

THY KINGDOM COME.
Rule thou by thy Holy Spirit
in our Hearts, that in him we
may have Righteousness, Peace
and Joy here in Grace, and
hereafter more perfect in Glo-
ry, which we wish may speedi-
ly be revealed.

**THY WILL BE DONE IN
EARTH, AS IT IS IN HEA-
VEN.** Give us Grace to do
thy Will here on Earth, like
the Holy Angels in Heaven,
that we may, by a true Obedi-
ence, submit our Minds to thy
Faith,

Faith, and our Wills to thy Commandments, as also to the Afflictions, which thou art pleased to permit, or put upon us.

GIVE US THIS DAY OUR DAILY BREAD, Not only Corporal, and what is Necessary to our Earthly Maintenance, but also that Spiritual and Heavenly Food of thy Word, and Sacrament of our Lord's Body and Blood.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. ^{3 Against evil things} Pardon the Guilt of our Sins, and graciously remove all thy Punishments, either in this or the other World, like as we spare and pardon them that offend us.

AND

AND LEAD US NOT INTO TEMPTATION. Of the Devils, ill Men, or our own Flesh and Blood, but let us either escape, or manfully resist and overcome them.

BUT DELIVER US FROM EVIL. At last deliver us quite from all the power of the Evil One, Satan, and all Evil, whatever cometh from him; especially that dreadful Damnation to Everlasting Hell-Fire. *Amen.*

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